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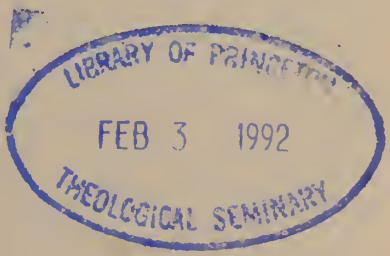
American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS

FOR THE YEAR 1900

VOL. XCVI.



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THE

MISSIONARY HERALD.

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The American Board and Woman's Boards.

IN view of recent inquiries coming from many quarters the officers and executive committees of both the American Board and the Woman's Boards wish it clearly understood throughout their constituencies, that the "Forward Movement," now happily inaugurated, cannot achieve its full success if it is allowed to interrupt what is already established in the line of woman's work. The "Forward Movement" means *advance*, and it would be no advance whatever if the pledged work of the Woman's Boards should in any wise be curtailed in order to give aid in another direction. The constituency of the Woman's Boards is among the women and children of the churches. During the last financial year the coöperating Woman's Boards paid over to the American Board a little over $200,000 for the support of an essential part of its work in the foreign field and for the equipment and sending out of missionaries. In order to continue the payment of such a sum annually the Woman's Boards must be able to depend upon their proper constituency. Anything that interferes with this brings confusion and loss to all the Boards and also to the work. This statement is not made as though this had not been the understanding of all connected with the "Forward Movement," but that all may know what that understanding is and coöperate accordingly.

The S. S. Missionary Day.

IN the last month's *Herald* we announced that the Sunday School Foreign Missionary Day had been fixed for January 21, 1900. We are expecting that this day will be one of great interest in the Congregational schools. Already letters are coming to us expressing interest, and also purpose, as regards its observance. We are dependent upon the pastors and superintendents, and hereby solicit their help. In order to do our part in furnishing material, we shall send out to each school before the first of January, an Exercise suitable for awakening interest in the work of the American Board. The history of the Board and its present field and force will be brought before the scholars in an attractive form, together with hymns and recitations. The President of the Board, Mr. Samuel B. Capen, will send a letter to the Congregational Sunday schools of the United States in connection with this Exercise and the day. These responsive Exercises will be furnished freely to the schools which take an offering for the work of the American Board. President Capen hopes for $50,000 from the Sunday schools of the Congregational churches this year. If this hope is realized, every superintendent and pastor will need to take a hearty lead.

The Woburn Conference.

THOSE who have watched the missionary interest in Boston and vicinity were not surprised at the splendid enthusiasm shown recently in a missionary conference held at Woburn under the lead of Rev. Doremus Scudder and transported the following Monday to the minister's meeting at Boston. The prime object of the meetings at Woburn was to inaugurate within the Woburn Conference of churches the plans of the National Council's Committee of Fifteen. Pres. S. B. Capen was present, also Mr. Luther D. Wishard and others, to meet the missionary committees of all the churches of the Conference. Great interest in the plans was shown and the movement happily inaugurated. On the following Sunday a foreign missionary day was observed in the Woburn Church, which resulted, beyond all expectation, in the pledging of about $1,700 for the full support of a missionary and family in the foreign field. The convincing addresses of Mr. Wishard, President Capen and Mr. Sayford brought forth large fruit in new interest and purpose. Equal interest was shown at the minister's meeting in Boston, at which Mr. Capen spoke and introduced Mr. Wishard, who described the aims of the Forward Movement. Mr. Wishard is in demand among the churches, having several engagements in the Woburn Conference. One individual in this Conference has taken the support of a missionary. We have only good reports of the work of Mr. Wishard in the churches where he has been so eminently successful.

An Organ Wanted.

IN our Bulgarian Mission at Bourgas, a new building which serves as church, school and parsonage has been put up without cost to the Board. Deep interest is manifested by the people who brave persecution for the sake of God's house. No one in this country can imagine what an addition to the attractiveness and strength of the worship of this house would be a small organ, costing, delivered there, some sixty-five or seventy dollars. The pastor's wife and the Bible woman both know how to play it, and all are eagerly waiting for what they greatly need but are not able to buy. In presenting the case Mrs. Marsh says: "There are so many nationalities in Bourgas whom we long to reach and who would be attracted by an organ, that we venture to plead strongly for it." Will not some one send it?

Scriptures for the Marshall Islands.

THE American Bible Society has added to its many good works the issuing of a revised edition of the New Testament, together with a translation of the Psalms in the language of the Marshall Islands. The revision and translation work has been done by Rev. E. M. Pease, M.D., so long a missionary of the American Board to the Marshall Islanders, and the only person upon earth who is competent, by reason of familiarity with the original languages of the Bible and his command of the Marshall Island tongue, to translate the sacred volume for the use of this Micronesian group. The Bible Society has forwarded one thousand copies of the Testament and Psalms to be sent down by the next voyage of *The Morning Star*.

Financial.

We call the attention of our readers to the monthly statement of receipts. There is no more important editorial item than this financial paragraph.

	November, 1898.	November, 1899.
Donations	$24,168.73	$22,803.42
Donations for the debt	126.28	55.00
Legacies	2,587.85	28,838.74
	$26,882.86	$51,697.16
	3 mos., 1898.	3 mos., 1899.
Donations	$80,207.83	$87,061.49
Donations for the debt	379.28	186.08
Legacies	8,839.10	47,261.96
	$89,426.21	$134,509.53

Increase in donations for three months, $6,853.66; decrease for the debt, $193.20; increase in legacies, $38.422.86; net increase, $45.083.32.

At the first reading there is seen to be a large increase in receipts. Certain things should be remembered however. Under instructions received from the Board we can use but $100,000 from the legacy account for current expenses this year. This is about $65,000 less than the average legacy receipts for the past ten years. In order then to meet expenses we must depend upon living contributors for a large increase in gifts. This was expected at the annual meeting, when the above instructions were given. This hope of increased gifts is enhanced by the interest taken in the plans of the Committee of Fifteen of the National Council. If their recommendations are sound and wise, the receipts of the Board should increase by more than one hundred thousand dollars this year. And this must come not from legacies but from gifts of the living. We anticipate deeper interest in our Sunday schools. The Forward Movement should be all along the line of our constituency. We invite large plans for the new year.

The Ecumenical Missionary Conference.

Preparations for the great Missionary Conference, to be held in New York April 21 to May 1, are proceeding apace, and we are specially impressed by the call made by the Committee of this Conference as to the preparation needed in the way of prayer to God for the outpouring of his Spirit so that the utmost good shall be derived from this assembling of God's people. It will be useless to discuss plans and methods, unless the living Spirit shall inspire to more entire consecration, and to a deeper purpose on the part of Christians to carry the gospel throughout the world. The committee, therefore, ask that Christians with one accord beseech God that the Conference may be used for the purpose of raising the church of Christ to a "united forward movement for the permanent occupation of every unevangelized land, by establishing stations fully manned with a force competent to teach as well as to preach all things he has commanded us." The committee also joins with the Evangelical Alliance in asking that on the opening Sunday of the Week of Prayer (January 7) sermons be preached on the "Body of Christ, its completeness," having reference to the unity and coöperation of all believers in labor for Christ's Kingdom.

The Need of Prayer.

The recurrence of the Week of Prayer comes at a time when there seems to be special need of laying hold upon the Almighty Arm for help. There is unquestionably a renewed activity among Christians in efforts for the conquest of the world for Christ. With devout gratitude we recognize an increase in missionary interest and enthusiasm, and it is evident that many churches and individuals are taking hold of this sublime work committed to them by the Master with a new sense of their responsibility and their privilege. New plans are formed and organizations are being perfected. The Forward Movement and similar schemes for enlargement are calling for the attention and effort of Christian people. All this is most hopeful, but it should be kept in mind most constantly that "except the Lord build the house, they labor in vain that build it," and that all this extraordinary effort and enterprise and the adoption of what are called business methods, render the more imperative a constant calling upon God for his presence and aid. So prone are we to rest upon human instrumentalities that there is evermore peril that we forget the true source of our strength. While we labor we must pray; the more abundant the efforts the more constant should be the supplications; the swifter our feet in going upon His errands the more strength must He supply. May the Week of Prayer witness a great cloud of supplications going up to him who first led his people to join in this supplication "that God would now pour out his spirit upon all flesh that all the ends of the earth might see his salvation."

"Speak thou to him, for He hears, and spirit with Spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

Education in Japan.

As developments proceed in Japan it is becoming quite evident that the order issued from the Education Department prohibiting religious teaching in private schools whose curricula are recognized by the government, while purporting to deal with all the religions of Japan alike, was aimed primarily at Christianity, with the intention of so discouraging mission boards engaged in educational work in Japan that they would withdraw from it. Some of the Japanese papers have taken up the discussion most vigorously — even papers which make no pretense at Christianity. The *Yorodzu Choho*, a Japanese paper published in Tokyo, has recently appeared with an editorial, giving what purports to be an inside view of the educational order. This paper says that a year ago prominent Japanese, including high officials of the government, leading politicians and eminent merchants, met at the residence of Prince Konoye, the president of the House of Peers, for the purpose of considering the preparations for the new treaties. At that meeting it was stated that the spread of Christianity in Japan would be detrimental to the safety of the Japanese nation, and therefore steps should be taken for its suppression. It was urged by one party that the government should be petitioned to promulgate an imperial ordinance for the suppression of religious education, with the expectation that this would check the growth of Christianity. This proposition was strongly opposed by conservative educationists, and the argument was offered that at present religious teaching was what the Japanese nation most urgently needs. It was also

stated that foreigners will regard Japan as a non-religious country, in fact, as almost a pagan country, and so there will be a lack of confidence on the foreigner's part which cannot fail to tell against Japan in the political and commercial world. The arguments used in favor of the suppression of Christianity, and the methods suggested, are radically opposed by many of the leading Japanese papers. It is also claimed that the Japanese fear the introduction of Christianity because it comes to that country largely from America, and America is a republican country, and they think therefore its religion will be permeated with republican ideas which are not compatible with Japanese ideas of government. But perhaps the most striking arguments against Christianity is that it, being a religion of strict monogyny, will surely imperil the Imperial line and therefore should be discouraged and opposed in every possible way. It is gratifying to the friends of the cause of missions in Japan to have the discussion of these large questions carried on in the highest and widest circles of the empire. It is clearly evident that at least the Buddhists are feeling the power of the onward movement of Christianity and are rallying their forces to resist it. It is also evident that there are large numbers of able Japanese statesmen, who, although not professors of Christianity, are insisting upon thorough religious liberty, in accordance with the constitution of the empire, and are standing together with the Christians in resisting any action on the part of the government which would savor of religious intolerance or suppression. The discussions which are now going on in all parts of that country are wholesome and helpful. They cannot fail to help the cause of Christian liberty in that empire.

Death of Mrs. Maud L. Aiken.

DEATH has been making sad inroads of late in the ranks of our missionaries. Last month we chronicled the death of Mr. Harding, of India, and of Dr. Hyde, of the Sandwich Islands, and of Mrs. Thompson, of the Shansi Mission. This month we must record the death of Mrs. Logan, of Micronesia, and Mrs. E. E. Aiken, of North China. Of Mrs. Logan an extended notice will be found on another page, but of Mrs. Aiken there has not been time to receive from China anything more than a brief announcement of her death. She died at Tientsin, of scarlet fever, on October 28. She was born in Baltimore, Md., in 1871, her maiden name being Maud Lockwood. She was married to Rev. Edwin E. Aiken of the North China Mission, October 6, 1892, and now after seven years of service she has been called from earth, leaving a sorrowing husband and three little children. She is spoken of as a young woman of superior intellectual ability and culture, and the loss to the mission will be a severe one, involving probably the speedy coming of Mr. Aikin to the United States to bring his motherless children. In her offer of herself to the Board for missionary service, and in response to a question how she regarded the hardships of the missionary life, she wrote, "They must be faced for the sake of the One in whose service we go." And now we must in reference to her death say that it must be borne simply because He whom we serve has done it, and we must bow to his inscrutable providence.

Professor Ladd in Japan.

Prof. George T. Ladd, of Yale College, has recently completed a series of engagements in Japan under the auspices of the government, lecturing in Tokyo, Kyoto and elsewhere, before large audiences of the most advanced thinkers and best educated men of the empire. Dr. Ladd was recognized as a Christian scholar, and as such he discussed the broadest questions of philosophy and education. The reception given him by leading officials was overwhelming in its abundance and cordiality, a decoration of high order having been given him by the Emperor. He has now gone on to India, where he is to give a three weeks' course of lectures on the philosophy of religion in each of the three presidency cities and possibly in Lahore. His arrangements in India were made by Dr. R. A. Hume. This visit of Dr. Ladd to two of our most prominent mission fields, accompanied by his firm Christian attitude and sympathy for mission work, cannot fail to be of substantial value in helping on the cause of Christ in those countries. We cannot refrain from once more calling the attention of Christian scholars to the great value of such visits. Not infrequently they can work along certain lines closed to missionaries.

A Christian Physician in India.

It is eleven years since Rev. Frank Van Allen, M.D., went out under the American Board as a medical missionary to Madura, India. The story of his work has often been referred to in the pages of the *Herald*, especially of his success in securing from native Hindus, who are not at all in sympathy with his religious work, the sum of about $14,000 for the erection of a hospital to be connected with our American Board Mission. Recently, on the eve of Dr. Van Allen's return to the United States for a furlough, a large and distinguished gathering of native Hindus was held in Madura to present to him a public address expressive of the high regard in which he is held and of the earnest hope for his speedy return. *The Madras Mail* and *The Hindu*, in reporting this gathering, both contained highly eulogistic notices of Dr. Van Allen and of the work in which he is engaged. It should be said that *The Hindu* holds the faith which its name implies. At the assembly which was held, an address, enclosed in a beautiful silver casket, was presented to the doctor from which we take the following sentences: "Ever since you landed on our shores you have been engaged in evangelical medical work. By your intimate knowledge of our ways and habits, no less than by your unfailing kindness and warm sympathy, medical treatment, according to western methods, has become popular, even among such of our brethren and sisters in rural parts who hitherto viewed with suspicion the use of European drugs and were even credulous about their efficacy. There is not a single populous center in the district where your name and your labors are not known and appreciated. From passive indifference you have converted many of the skeptics into active coöperation. The common bond of humanity which finds earnest expression in your disinterested labors, alone unites us, aliens to you in race and religion, habits of thought and political institutions." In reply to this address, Dr. Van Allen recognized the good qualities of the Hindus as shown especially in this act of giving a hospital which should be under the care of those who

held another religious faith than their own. He said: "Hindus do feel kindly towards Christianity, I am sure of it; and they would feel still kinder if they knew all of the depth of the love of Christianity." "God called me, I am certain, to be a missionary, and in his name I have endeavored, though with many mistakes, to do my duty, and it has been a most pleasing duty. Whether God calls a man to be a good business man, or a good lawyer, or a good king, or to be just a humble missionary, it is something to feel that one is doing just what God wants him to do, and that he is doing it the best he can. I have earnestly tried to serve God, in serving the sick and the suffering, and I feel it is not so much my medicines that have done good as the prayers that I have offered for the people." This certainly is a most significant incident, indicating a wonderful change in the attitude of Hindus since our missionaries began work in India.

Shao-wu Re-enforced.

We are glad to report that the Shao-wu station which, owing to peculiar circumstances has been deprived of the presence of foreign missionaries for a year and a half, is by this time re-occupied. Mr. and Mrs. Hinman, Miss Frances Bement, and Miss Lucy Bement, M. D., who joined the mission last year, have remained in Foochow for the study of the language and for other reasons, and Rev. J. E. Walker having arrived, the party were to leave for Shao-wu on October 20. This reënforcement will give great courage to the native pastors of that region who have had sole care of several thousands of inquirers.

Mrs. Allen Gardiner.

The pathetic story of the heroism of Allen Gardiner, the missionary among the wild tribes of South America, has often been told, and the apparent fruitlessness of his sublime heroism has often been commented upon. That his labors and tragic death were not fruitless has often been shown in recent years. There has just appeared in the *South American Missionary Magazine* the following obituary notice of the widow of Captain Gardiner which is said to have been found in Mrs. Gardiner's handwriting, after her death. How much of Christian modesty and devotion are to be seen in this brief record written by her own hand: "Elizabeth Lydia, widow of Capt. Allen Gardiner, R. N., died September 21, 1899, aged eighty-three. Spared to a great age, she was permitted to see that her husband's work and labor of love was not in vain in the Lord; moreover, that the countries in which his toil was greatest, and his suffering worst, viz., Araucania, the Gran Chaco, and Tierra del Fuego, have the gospel openly preached. Let us pray that in each of these countries, native churches may be established, and also that the word of the Lord may have free course and be glorified in the whole continent."

The American Board Almanac

Have you secured your copy of the Board's Almanac for 1900? It is more attractive than ever, and it will answer more questions asked concerning foreign missionary work than any other single publication issued. It will adorn any table in parlor or library. See advertising pages.

THE VALUE OF RELIEF WORK IN TURKEY.

BY A MISSIONARY IN TURKEY.

THE cut below is from a photograph of a mixed committee of Protestants and Gregorian Armenians organized for relief work in Aintab, Turkey, subsequent to the massacres of 1895–6. The central figure and chairman is the Rev. M. Papazian, pastor of the Second Church. The thousands suddenly left destitute after the massacres in Asia Minor, three years ago, necessitated much discriminating work for their relief. In general it brought together Protestants and Gregorians in very fraternal relations and was of mutual

RELIEF COMMITTEE AT AINTAB, TURKEY.

value. It illustrated that, however much they might differ on some points, both Protestants and missionaries were the real friends of the Old Church, and also showed how many in other lands were friends of universal humanity. The disasters only brought out into expression what all along had existed.

Aside from disarming prejudice and opening the way for improved relations in the future there was a direct ethical value in these new associations. All through the East there is a deep-rooted and almost ineradicable disposition to be a respecter of persons, and when moneys are to be distributed the first consideration is apt to be not the actual needs of the people, but the rank and former condition of some. Of course when hundreds and thousands were in danger of actual starvation and death from exposure, there could be no discrimination beyond ministering to the immediate physical needs of the destitute. The tendency to mal-appropriation of funds in the above ways had to

be resisted continually. The priests themselves often acknowledged that had the funds been put into their hands, they never could have resisted the pressure. They expressed great relief that the responsibility for the distribution was upon others, and that missionaries who were not thus entangled in social relations stood behind the committees. In many other ways also the ethics of plain honesty were taught.

A second incidental value of the relief work for evangelization was its unsectarian character. Turkey contains not less than fourteen sects under the name of Christian. They are not yet emancipated from provincialism, and the lines of separation are drawn fast and hard. No love is lost between them. That aid should be sent from outside religious denominations differing widely from most of these fourteen bodies, and to be distributed solely according to need, was an educating spectacle in itself. More than once representatives of a given sect put in their skillful pleas to be helped more freely than some other, but all such pressures were resisted and no place allowed for respect of persons. In a region where Gregorian Zeitoonlis had ravaged Moslem villages in the war of three years ago, aid was given to destitute Mohammedans. The Turkish authorities, viewing the amount of relief funds which came in for the needy, remarked with wonder upon a species of love for humanity they had never witnessed among their own people. Thus in these and many other ways there has come forth some sweetness from the carcase of disaster.

The native committees took upon themselves the main brunt of the difficult work of distribution and displayed much discrimination and courage.

ROBERT AND MARY LOGAN OF MICRONESIA.

On the first of December, 1899, at the residence of her brother-in-law, Dr. R. J. Baird, in Creston, Ohio, there passed from earth to heaven Mrs. Mary E. (Fenn) Logan, the wife of Rev. Robert W. Logan, of blessed memory as a missionary in Micronesia. The exceptional service and circumstances of the life of this noble woman, whose devotion and whose sufferings have now won a martyr's crown, justify an unusually extended notice.

Mary E. Fenn was born at York, Ohio, August 17, 1846. This was also Mr. Logan's birthplace, and she must have known from the first the spirit of consecration and obedience to the call of duty which led Mr. Logan and his four brothers to go to the defence of their country in the dark days of the civil war. It could therefore have been no surprise to her when, after their marriage in 1870, and while still in the Theological Seminary at Oberlin, Mr. Logan began to consider the call to foreign missionary service with an intense desire to enter upon it. He had long been a reader of the *Missionary Herald*, and had taken a deep interest in watching the progress of the Kingdom in the lands of darkness. A remarkable facility for learning languages seemed especially to fit him for foreign service, and his decision was gladly made, though it involved his going to the most isolated and difficult part of our mission world and work. At a certain meeting some one spoke of the great

sacrifice he was making, but Mr. Logan responded with the brightest and sunniest of smiles, "I do not know that I have ever made any great sacrifice." A lady who was present said, "I never listened to a more thrilling sermon on unselfishness, and never do I think of his words without self-condemnation."

Mr. Logan's health, which had been somewhat broken by a severe wound and a critical attack of pneumonia in his army life, detained him and his wife in this country for two years, which were happily spent in home missionary

ROBERT W. LOGAN.

MARY E. LOGAN.

churches. It was in June of 1874 that they set out for Micronesia, where their first station was the island of Ponape. Here they remained until 1879, when a leader was needed for the foreign mission work of the flourishing Ponape churches, in the Mortlock Islands. They left behind them their beautiful, healthful and fruitful island home, their missionary companions, and the endeared native churches, for the low and barren coral islets of the Mortlocks. Here they were landed and left alone by the *Morning Star*, to find such a living as they could in the homes of the natives, and to apply themselves together to the work, already begun at Ponape, of translating the New Testament into the language of the people.

This immense work was finished in that year, and it is still a satisfactory version for several groups of the island world. The devoted workers bore up under their utter isolation by sharing each other's labors, keeping together in the cares of the home and of the translation. When the day's work was done, they took the only possible change or diversion by strolling down to the shore, and, while their two children played among the shells, they looked off westward over the wide waste of waters toward the homes beyond the sunset, more than eight thousand miles away.

But Mr. Logan's health gave way under the strain. Their foreign sup-

plies became exhausted, and the unsuitable food of the coral atoll afforded him no nourishment. When the *Morning Star* arrived on her yearly round, the family returned to Ponape, but at the end of six months Mr. Logan was so reduced that the surgeon of a man-of-war peremptorily ordered him to leave as soon as possible. Passage was taken on board a little schooner bound to New Zealand. Mrs. Logan saw her husband's wasted form laid upon the narrow deck, sheltered from the pelting rains and the burning tropic sun only by a rough thatched roof, four feet high at the central ridge. There for eleven weeks Mrs. Logan endured, amid extreme discomforts and privations, the sight of her husband's failing strength, with the daily dread that he would die before they should reach land.

After awhile, a little flour was the only food left that the sufferer could take. The children used to look at the little loaf of bread with longing eyes and say, "I'm glad Papa can have it," but they never asked a piece for themselves. At length they reached Australia, where Christian people gave them the kindest care, and whence they were able to return to the United States in 1882.

It was two years before Mr. Logan's health was restored. Meanwhile he and his wife made a deep impression and exerted a wide influence upon the home churches. Saintly, gracious, intelligent, they won a way for themselves and their work into many hearts. It was at this time that the church at Buffalo, N. Y., of which Rev. F. S. Fitch, D.D., is pastor, adopted them as their own missionaries, undertaking their support.

As soon as medical advisers would permit, in 1884, the Logans set forth again for the South Seas, again as pioneers to a new island. The great Ruk lagoon, encircled by eighty miles of barrier reef, encloses five high islands and many islets. The ten thousand inhabitants, broken up into hostile clans, were ever at war, and were counted dangerous by traders. A Ponape teacher had been a faithful missionary there for some time, and there were over sixty converts. The Mortlock language was spoken, and the work of founding a Girls' Boarding School and a Training School for Boys was immediately begun. A supervision of the Mortlock churches could be carried on by regular voyages, at first in native canoes, whose miserable discomforts aggravated Mr. Logan's always severe suffering from seasickness.

All the varied work went on prosperously. Mr. Logan exercised a remarkable control over the people; even over the heathen chiefs. His firmness, gentleness, patience, and "Scotch grit" combined to make him irresistible, even when savage natives once closed round him with their knives ready for attack. A wonderful work was going on when, in 1887, Mr. Logan was prostrated by fever contracted from exposure to a fierce and sudden rain storm, while he was returning from a missionary tour in the lagoon. Mrs. Logan wrote in regard to the long, weary weeks that followed: "From the first there was a terrible fear tugging at my heart. Try to think what it would be, you who have eagerly watched the face of a physician as he sat by the bed of a loved one, what it would be if you had no physician, and no adviser or helper; if you had no cooling drinks for the fever-stricken one! No

one but God knows the agony of those weeks! The pain, the suffering, for him: the anxiety, the dread, the despair for me! Once I asked, 'You have no doubts or fears?' He replied, 'Why should I look for them? I trust in Christ only for salvation. He cannot fail me.'"

It was on the 27th of December, 1887, that his release came. "The grief of the people it would be impossible to describe," or the desolation of her whose life was bound up in her husband's by ties unspeakably stronger because of the "dual solitude" in which they had done and dared, rejoiced and suffered. Six months after, Mrs. Logan brought her children home, but heroically left them in 1889, returning to the needy work at Ruk. Once again she came home to put a Ruk hymn book and other books through the press, making her last return to Ruk in 1896.

Amid increasing trials and many cheering successes she toiled bravely on, receiving at last the wonderful joy and uplift of her daughter's companionship and efficient aid. But in the spring of 1899, the labors and sorrows of her life began to tell alarmingly upon her physical frame. Her fellow-workers insisted that she should come home for medical aid and necessary surgery, and she most reluctantly came. A severe surgical operation was successfully borne, but she did not rally, and after many weeks of growing illness, borne in a sweet patience, tenderly cared for by her nearest kin, she sank peacefully to her final rest. And oh! the joy of the awaking and the reunion!

On the lonely voyage home, she had written as follows: "I was so glad and thankful to give my daughter to the work at Ruk, even though my heart cried out for her, and I longed intensely to have her with me in the months to come. But I do feel with all my heart that it is blessed to have so precious a gift to make to my Saviour. You will remember that she is now the only one left who knows the language and the people well. She will be almost a necessity. I tremble, and stop and pray for her, when I think of all the burdens that must come upon her young shoulders.

"I sometimes feel brave enough to think that all will go well, and that I shall yet go back to the work at Ruk. At other times I feel that I am going home for the last struggle, and that it will not be a long one. I rejoice that I am in my Father's hand, and 'it belongs not to my care whether I die or live.'"

During her lonely days in the hospital, while there was still hope of her recovery, she wrote, "I find myself longing to be back at Ruk, where there is so much to be done. I do hope my dear children may prove themselves real workmen at Ruk, or, otherwise, in any place the dear Lord may choose."

These two precious lives have ended on earth, but their great work in the islands is imperishable, and will grow forever and forever. And shall not their high example become a spiritual power in an ease-loving generation, inspiring to more ardent zeal and nobler self-sacrifice the children of the King?

The mortal remains of Mrs. Logan were taken to Buffalo, where funeral services were held in the First Congregational Church on December 4, a church whose pastor and members have ever shown a most loving and generous care for Mr. and Mrs. Logan and their children.

TWO MISSIONARY PRECEDENTS.

BY REV. S. H. HOWE, D.D., NORWICH, CONN.

1. The first of these precedents is the appeal to the heroic in human hearts. And this was the original primitive appeal. It is not certain that Christian discipleship has not subsequently been offered on too easy terms. But this recent uprising of the Student Volunteer Movement has freshly vitalized this ancient appeal and found for it all its older fascination. The founder of Christianity offered no easy terms and proffered no easy tasks. He offered the cross and promised persecution and the loss of all things. He drove back the half-hearted, and discouraged outright the aspirants for premierships in the new kingdom. His disciples must drink of his cup and be baptized with his baptism. St. Paul did the same. He wanted men who were ready to hazard their lives for the Lord Jesus. He sought tough and seasoned men for his co-laborers. The uncourageous Mark, shrinking from hardship, he refused share in his own missionary journeys into the heart of Asia Minor, at the risk of the good will of his friend Barnabas. He called the young Timothy to come and take part with him in enduring hardship as a good soldier of Jesus Christ. He had scant patience with the men who in Rome deserted him at his trial. It was the fascination of the difficult task that filled the ranks of the early Christian propagandists. And it is this same old appeal to the heroic stuff in the disciple that has so rapidly recruited this volunteer host for service on the field of foreign missions. They have been enlisted as Garabaldi recruited his soldiers, by offering them hunger, cold, battle, and death. Lured by the stimulus of the difficult and hazardous post of duty on the firing line, they have stepped out of the ranks and begged to be sent afield. The response which this appeal has met reveals and revives in a striking way the vitality of the motive which gathered workers in the primitive period, the motive which created the noble army of martyrs. The age of Christian chivalry is with us, the evidence of which we have in this young missionary force gathered at the gates of the vineyard in numbers exceeding the provision made for commissioning them. A most impressive spectacle it is, and one that should bear in upon the church a sense of newly acquired responsibility.

2. A second missionary precedent, which we are in our time called to face, is the seizure of the strategic centers for the gospel. Primitive missions went to the great cities and peoples of Roman civilization. They were planted first at the heart of the living, persistent, permanent races which were to make history for the next thousand years. St. Paul wanted, upon his own initiative, to go into Bithynia, but the Spirit forbade him. He purposed also to go to the frontier of Western Europe, but he probably never reached Spain. He was reserved for the great cities and centers, where the strong currents of the world's life gathered and from which they flowed back to the provincial peoples, which were Christianized from these strategic centers. Missionaries were not wedged into every crevice that offered, or sent into blind alleys which lead nowhere. They were sent to the heart of the world's great life, to which the life blood flowed and from whence it was sent back to the extremities of the

social and political organism. A good missionary precedent to heed and make practical in our time.

With this quickly recruited force for missions, it is a question of first importance where it shall be placed. Shall we send the new missionaries to the vital and virile peoples which are to be the dominant peoples of the future, or shall we send them to the decadent and slowly dying nations that are without influence on the future history of the world? Many nations are perishing, and many races are destined to extinction, while others are sinewy and vital with all the elements of permanence and enduring influence on the future. It ought not to be difficult to know where the missionary emphasis should be placed. The present trend of events, the gathering of the great European nations' fleets and ships of commerce in the far East to extend their sphere of influence among peoples that are to be the history-making nations and races of the future, is the veritable pillar of cloud which Christian missions should follow. The Man of Macedonia is now at the East, and not at the West, beckoning us to Asia and to Africa, as he once beckoned the gospel into Europe. The redemption of the provincial peoples is important, but when the great pagan nations of the world are Christianized they will sweep all provincial peoples into the kingdom in the folds of their garments.

These are the difficult tasks of missions, but it is the big tasks that stimulate. We should reserve our best men and our best equipments chiefly for the strong and persisting peoples. The whole world is now open and it is fully time for the gospel, which is the power of God, to be pitted in open battle with the Titanic forces that are arrayed against it. The line of least resistance is not the one for Christian missions to follow. It is not creditable to those who represent our Christianity that we have not before this found the adaptation of the gospel for every phase of pagan thought. It is not to our credit that we should sit down hopelessly before some of the great tasks of world evangelization and leave them unattempted. St. Paul would not have stood before the gates of Islam and said: "This is an untakable fortress." He would have seized the gates of that stronghold and lifted them off their hinges. He would have found the gospel's message for the two hundred millions of followers of the false prophet. Can not the consecrated intellect and scholarship of the Christian church do as much? Christianity must vindicate its ability to strike the note of universality or be discredited before the world. The church must not wait in impotency before what it seems ready to acknowledge as insoluble problems. Our inventors are forcing the secrets from the lips of nature, finding the ultimate uses of all the great powers of nature. And we need inventive, constructive minds to develop the latent forces of the gospel of Christ, which is the power of God unto salvation. We must put the gospel at the heart of the dominant heathenisms and false faiths, and bring them to their overthrow.

This is no criticism of what has been accomplished or of the methods by which missions have been operated. The world has opened to modern missions by inches and handbreadths, and the church has hastened to enter the slowly unfolding gates. But the future is facing us with new problems and

unexampled opportunities and unless all signs fail, we are called to train our strongest forces upon the great task of winning the living and permanent races of the world for Christ. Instead of spreading missions as a film over spaces on which they cannot permanently root themselves, do we not need to concentrate, as in the apostolic age, upon the strategic centers, and from thence work outward to the circumference lines?

3. Will the churches follow in the line of these missionary precedents? Yes, if they are made acquainted with the facts. Yes, because there is the heroic instinct in the hearts of Christian people everywhere to be appealed to. Yes, because God never starts a moral movement that he does not press to its fulfillment. God does not deal in half hinges, or build bridges in half spans. He will elicit response and coöperation on the part of the religious world. The passion of Christ is aglow in the hearts of Christian people, and it will not fail to be stirred to take up the difficult task. We will not let the appeal of the student world go unheeded, nor allow the cry of the heathen world to be uttered in vain. Hundreds of our Christian laymen and churchwomen would, if appealed to, hail the opportunity to be represented by one of these young missionaries on the field of missions; hundreds of our churches would rejoice to put a new sickle into the harvest fields, and set it ringing amidst the falling grain. Let the story be told and the appeal be made!

MATSUYAMA — THE STATION AND FIELD.

BY REV. SIDNEY L. GULICK, OF MATSUYAMA.

THE field connected with the Matsuyama Station is about one hundred and fifty miles long, comprising about one-half of the island of Shikoku. The population of this region is about two and a quarter millions. In this area we have fourteen places in which we are doing Christian work, with a force of seven men and two Bible women, one evangelistic missionary, with his teacher and fellow worker, and one single lady in the flourishing girls' school in Matsuyama city. Two of the men are ordained pastors of self-supporting churches which are struggling on, with no little difficulty.

In this same field with us there are also one Southern Presbyterian family in the extreme east, and two Methodist families, one in the center and one in the extreme west. The Northern Presbyterians have work and evangelists in three or four centers, and the Baptists in two or three centers, members of these missions visiting their workers at frequent intervals. It should be stated that all of the Kumi-ai-American Board work was well in hand, and some of it very prosperous, before any other mission entered the field. Where two workers are in the same town, in every case it is the other mission which has come in second. The other missions have no self-supporting work, no schools, and no industrial work. There is, however, no little justification for the coming in of the other missions in the fact that lack of funds and workers have prevented us from expanding and properly occupying the field. Preëmption is not occupation. Unless we are ready to press forward and

enter the open doors, we must rejoice in the coming of those who will. The relations of all the missions and workers in this field are most cordial.

Retrenchment.— We are commanded to retrench, and we have been doing it for several years. The only further retrenchment possible is (*a*) To dismiss evangelists who for years have been doing faithful work and thereby disqualifying themselves for business life or for work under the government; (*b*) To stop all touring or work of supervision by the missionary in charge; or (*c*) To give up the station entirely and retire the missionary. By either of the two latter courses considerable reduction would be secured. But it may be questioned whether, in the long run, the work would not suffer more by unvisited and unstimulated work, supported exclusively by foreign funds, than by the first method. It is a first principle in mission work that foreign funds should be administered by foreign workers. Any other course produces great problems by impoverishing the native work. A vital native church, self-regulating and self-propagating, cannot grow up on foreign grants unconditioned and unsupervised by foreign workers. It should never be forgotten when retrenchment is talked about, that when it has reached the drastic stage of (*a*) it is as impossible to do it instantly as it would be in the case of (*c*). If the home constituency is under moral and legal obligations to return the missionary to his home land and give him a suitable amount of time in which to find some new place of work whereby to support himself and family, they are under the same obligations to give trained and trusted evangelists opportunity to adjust themselves to the new conditions, and to find some work whereby to support themselves and families. The evangelist is not today the foot-free youth that he was when he gave himself to a life of Christian work fifteen, or ten, or even five years ago. He has given "hostages to fortune," much to the advantage of his work, and has thus incurred responsibilities which the employing mission cannot suddenly ignore. Every man but one in this field has a wife and children.

The Open Door for Aggressive Work.— Never has there been a greater opportunity for the propagation of the gospel than exists today. The popularity of curiosity and of Occidental ideas is gone. The problems of life, in government, in morals, in education, in industrialism, are gaining increasing attention by the thinkers of Japan. The source of moral authority and the real nature of religion are questions commanding serious thought increasingly. The serious minded are searching for truth with an earnestness that was never before so widespread. To say nothing of the fact that the late cabinet reaction brought into the highest government and political offices of the land many men who are either professing Christians or earnest students of Christianity, and to say nothing of the fact that the religious teaching of the model prison of the land, in Tokyo, has been transferred from Buddhist to Christian hands, I will mention a few instances out of my own experience.

The annual meeting of the Provincial Teachers' Association last year invited me to address them, leaving the subject entirely to my choice. The address, more than an hour in length, on Education in the United States, was published in full by the two local dailies of Matsuyama. The public school

of Imabari listened a few days later to another address of an hour by myself, the town mayor and other leading men being present. I have been invited to address the Matsuyama normal school, and shall do so as soon as a convenient time can be arranged. The leading man in Sakaide is a Christian and arranges for public meetings in his town, contributing all the expenses but the travel of the speakers. Members of the local government seem quite ready to listen, though it is true that they do not come to the preaching places to hear. The opportunities for aggressive work are practically limited only by our lack of workers and time. Had I the time and the means for opening English classes, all agree in estimating that over a hundred students could be secured, not merely student aspirants and callow youth, but police and government officials, advanced school teachers, and business men. The opening which such a school would give, through social intercourse and personal contact with these men, would be practically unlimited.

Postage is cheap. Scores of thinking men can be reached and influenced through the printed page to one who can be attracted to the regular preaching services. Here is a most promising class who could be reached, with very slight expense. In the most hopeless field on this island an engineer on the local railroad and a physician in the city hospital are earnest inquirers. Our native workers are not lacking in consecration and pluck. We ourselves dare not enter on aggressive work because of the repeated orders from home for retrenchment and a possible absolute stoppage in the immediate future.

If the Christians at home realized a tithe of the openings and demands for aggressive work, their purses would fly open, and God would in due season give such a blessing to this and all non-Christian lands as would amaze even the most enthusiastic advocate of missions.

LETTERS FROM THE MISSIONS.

Madura Mission.

PASUMALAI COLLEGE—EDUCATIONAL WORK.

MR. ZUMBRO writes from Pasumalai: —

"The work in the college is encouraging. I do not know at present just what the increase is over last year, but the High school classes especially are considerably stronger. In my opinion, one of the best things that the Christian Missionary college is doing in India is the teaching of the Bible to the young men who become the leaders of the people in general matters. In every missionary school and college, the teaching of the Bible is made as much a part of the regular curriculum as any other subject. In our college we have the Bible every day, five days out of the week, and Sunday school on Sunday. I have been teaching the Gospel of John in my class for the greater part of the last year. I have greatly enjoyed it, and I think it is one of the best for a class of Hindu boys. On the part of some of the students there has been a greater interest and apparent sympathy with Christianity in this class than in any that I have had before. On the other hand, two of the boys, one of whom has been in our schools for a long time and who had seemed sympathetic at least, has, during the last year, got a hold of the writings of Ingersoll, Paine, and others of that

sort, and it has completely turned his head. By losing his respect for religious things he has also lost his respect for things in general, and has become ill-mannered.

"I have great faith in this Bible teaching myself. These people are religious in their nature, as are all people. They know almost nothing about their own religion, except in the vaguest way. The Bible does appeal to them, and its teachings influence their lives, even though they may not publicly, as yet, confess their faith in Christ.

"Mr. Vengopaul Chetty, a sub-collector in the Arcot district, north of us, presiding at the prize giving of a mission school in that district in April, said: 'We Hindus have got the reputation of being a religious people; but, somehow, religious education has come to be unknown among us except among a few families. It is this fact that forms, as it were, the chief *raison d'être* of missionary schools. Till you parents come to recognize the supreme importance of religious education to your sons and daughters, you must submit to the instruction given them in mission schools. However you may disagree with missionary methods, you will find that the instruction given by them is an absolute necessity, considering that you offer no substitute for it.'

MRS. BESANT — INTEMPERANCE.

"It is owing to the fact that the Hindus are waking up to the significance of the fact that a large majority of the young men and women who are being educated are getting their education in mission schools, and thereby being instructed in the Bible, that the plan now proposed by Mrs. Besant for opening a Hindu college at Benares, where the Hindu scriptures are to be taught side by side with Western science and philosophy, is creating such an excitement among them. Mrs. Besant, who has for the present espoused the cause of Hinduism, warns the Hindus that unless they speedily set about teaching their own religion in their schools, to counteract the influence of the teaching of the Bible in missionary schools, the future of their religion is doomed. Already a considerable sum of money has been subscribed, grounds have been given, and the experiment is likely to be tried. I hope that it will be tried, for we have no fear whatever as to what the result will be if a serious attempt is made to teach the Vedas in a modern college, organized in other respects like an English college, and having a similar curriculum.

"There was published some time ago, in the *Christian Endeavor World*, an article from Dr. Clark, in which he notes two lessons that he says may be learned from the Brahmans of India. One of these is a lesson on temperance, and he quotes the statement made to him by one of the members of the Madura Native Club, a Brahman, stating that no intoxicating drinks had ever been sold at their club. Perhaps that is true. I have no means of knowing that it is not true, but I do know that many of these same Brahmans do drink intoxicating drinks in their homes, and the custom is growing rather rapidly. It seems to be largely due to the influence of their European superior officials, as this is one of the ways of imitating 'English customs.' It is a great pity that it is so, and I think the English government will have a very serious crime to answer for in pushing, as they certainly are doing for the sake of the revenue, the sale of intoxicating drinks in India. The Brahman, naturally, is not given to such things, and I sincerely wish that he could be left so.

"Our college Y. M. C. A. has bought a piece of land in Killanery, the village where we are carrying on our evangelistic work. We have just begun to erect there a house for our catechist, and we hope a little later to erect a build-

ing for the church and school. The Y. M. C. A. still holds the interest of the school, both teachers and students.

"Altogether, I think the prospect for our work this year is encouraging, though, as always, there are difficulties."

Foochow Mission.

SEVERE PERSECUTIONS.

MR. HARTWELL, of Foochow, reports a letter received from a native pastor at Shao-wu giving an account of persecutions by officials in the Sinching district, which is in the Kiang-si province, but adjoins the Shao-wu prefecture. It will be remembered that there has been no American missionary in that region for considerably more than a year, nevertheless the number of inquirers has increased greatly. Mr. Hartwell says: —

"You have already learned how the work spread over there last year, and at the end of the year there were about nineteen hundred professed learners, a great many of them literary men and persons of influence, who had put down their names as such, and at their own expense opened chapels. The officials then, from trouble with the Romanists or some other cause, were opposed to the movement, and the Sinching magistrate, after consulting officials above him, issued a written order that the chapels should be closed. As there was no one here who could go to their aid, I wrote a letter to the Sinching magistrate, and when the Rev. Yao Erlin and Mr. Chang were here last autumn at our annual meeting, our consul gave them a certificate, stating that they were preachers connected with our mission, and asking the magistrate to protect them as such. This the magistrate disregarded, and by reporting to the high official at Kiukiang, got an order from him a second time to have the chapels closed. Just what has been done since, in respect to the various chapels, I do not know."

The letter which Mr. Hartwell received from the Shao-wu pastor, Rev. Yao Erlin, and Mr. Chang, who had visited and helped the work on the Kiang-si border, gives some details of the persecution endured and indicates the steadfastness of these inquirers in the sufferings which they endured. Their letter was dated Shao-wu, September 6, and they say: —

THE SHAO-WU PASTOR'S LETTER.

"Just now they have a new magistrate at Sinching, who is a man from the Hunan Province and a Hanlin in literary rank. He is a very oppressive man and persecutes our Christians. He says our church sect has no foreigner on the ground, and is only a band of Christian vagabonds. The case is much as it was last year, when the magistrate declared that the consul's certificate was of no authority, as there was no native official's stamp upon it, and now he prohibits and persecutes so that it is almost impossible for the Christians to get a living.

"At present Mr. Chen Ho, the leader at the Huang-chong chapel, who is a literary B. A., is the object of the magistrate's special hatred. The sub-magistrate who resides at the Huang-chong village, seeing that the magistrate was an enemy of the Christians, took the opportunity to report to the magistrate that the American Board church at Huang-chong was a church without any one to manage it, that from last year to the present time he had not seen any foreigner, and further, he falsely reported that Chen Ho, the local manager, and several tens of others were a band of vagabonds. The new magistrate then issued a very urgent warrant for the arrest of the persons. Fortunately Chen Ho was not at home, but they seized his oldest son, fifteen years old, and two of the Christians and locked them up in prison, and at the present time they are ill-

treated, and their relatives are seized and delivered to the Yamen runners for confinement. Further, at this village, the families of the other Christians are abused and money extorted from them to a great extent. It is pitiful how the families of the various Christians at this place are troubled and are all scattered abroad as birds and wild beasts. This is the state of things at the Huang-chong village.

"Again, in the city of Sinching, in connection with the chapel there, some months ago, the Romanists falsely accused our Christians of having set fire to their chapel not far away, and the case was brought into court. At that time, both civil and military officials investigated and found that the fire started on their own premises and that it was a false, malicious accusation. They so reported it to their superiors, and the Romish priest also saw that there was no blame on our part. Now this new magistrate has suddenly taken up the matter again and unjustly adjudged it, and beaten some of our Christians each two hundred blows, and put them in confinement. In open court he railed at the Christians with many words, and would not allow them to call themselves Christians. Thus the persecution is extreme, and how can those Christians endure this oppression? Moreover, at present, if they confess being Christians, they are oppressed, and if they should deny being such, it would be too late for them to say it. They are in difficulty in either case, and it is impossible for them to escape trouble, or end their suffering of persecution.

"At first we thought of going in person to their help, even if it cost us our lives. But afterwards we thought of how the Taotai at Kiukiang last year would pay no regard to your letter, and in his letter to the magistrate spoke against you, and in his explanation wrested the words and sense of the treaty, and much more would he not listen to us who are only natives. You must not be offended with these Christians for having gotten into this great difficulty, and our troubling you about it. We formerly have written you twice in regard to troubles there, without full instructions as to procedure, and how now can we answer to their call and not help them?

"At the present time, the Christians in the various places in the Sinching district are as if sitting on the weather vane and looking to see which way the cloud that brings the rain is coming from. The proverb says, soldiers should hurry to the rescue like firemen to the fire. The classic says, we long for the ruler to come as we long for the new year. This is what the Christians in the Sinching district say. For these reasons we earnestly beseech you to remember that our troubles are mutual, and do not say that your whip lash is not long enough to reach the offender, but quickly take up our case and manage it for us. If something is not done, the people will not be able to live. We earnestly long for a reply and trust that you will not treat this case as one not of very great importance."

The friends at Foochow are doing what they can in aid of these persecuted brethren, and it is an occasion for rejoicing that Mr. Walker has now reached the mission, and will soon be at Shaowu where he can render efficient service.

THE WORK FOR WOMEN.

Miss Garretson, of Foochow City, reports that: —

"The Girls' School has found a shelter in the village chapel at Iang Seng, and the head teacher, who is a Ponasang schoolgirl, has done splendid work. Twenty-five girls have been in attendance. The women at the women's school are nearer to me, and perhaps I have been able to superintend them more because their house joins my own. The work for them seems more directly evangelistic, and yet all teaching, whether in

the Bible or in secular books, should have only the one aim, I suppose — the building up and strengthening of Christian character. Some of these women sadly disappoint us, and it takes time and strength, which we have not to spare, to settle quarrels, but these things furnish practical illustrations of the need of teaching them, and some day the fruit may be seen."

North China Mission.

AMONG MOUNTAIN VALLEYS.

MR. SPRAGUE, of Kalgan, under date of September 18, reports a horseback tour among the mountains and valleys of their outstation field, engaging in pastoral and evangelistic work. He says: —

"It was the only way of reaching some of the people I wished to see, and I am the fortunate possessor of a good horse. I took with me the student, Joon Sung, who graduates from the Theological Seminary next May. Both he and my servant each rode a donkey.

"I had recently visited Wan Chuan Hsien, and found helper Kao Hsi and family comfortably located there, and doing a good work. I have now visited the other four outstations, and can report faithful preaching and no opposition at any of the places. At Huai Ngan Hsien, helper Chou Tsz Pang is assisted by student Lo Ying. They have good audiences on the street every third day, when the large markets draw in many country people. On some of the other days they go to neighboring villages and preach and sell books. At Hsi Ning Hsien helper Kao Yueh and his family are well settled in their first home away from Kalgan. He is assisted by his younger brother, Kao Hsing. I went with them to their preaching tent one day, and an audience of over fifty listened attentively to our preaching. At each of the four older stations I administered the Lord's Supper and there were about forty communicants in attendance.

"The helper, Chou Hai Chen, and wife, at Ching Ke Ta, find more than they can do. They say the women listen better than in the city of Yu-cho. There are several men in the surrounding villages who want to join the church, and the helper has taken lately several names on the probationers' list.

"We went over some hard road to find and instruct several probationers, but we were well repaid by their glad reception of the truth. At one church member's home we were entertained over night, and in the evening meeting several sons and hired men and neighbors listened to the truth, some of them, probably, for the first time. This brother urged us to go to another mountain village and give further instruction to a relative of his, who had heard and accepted the truth and now wanted help to burn his idols. We were very glad to obey this Macedonian cry, although we had to walk and lead our animals down into and up out of many a deep gully to reach the place. Doubtless, a foreigner had never visited the village before, but the old man and all his family received us very kindly. After meeting we helped him tear down his idols, and he himself applied the flame and watched them consumed to ashes. Then his son, grandson, and nephew added their names to the probationers' list.

OLD AND NEW PLACES.

"Another day among the foot-hills I called on the families of six church members and had prayer services in four villages. One result of these pastoral calls was the attendance of four more church members at the communion services at Ching Ka Ta on the next day.

"Some of these August days were rather hot for traveling. We usually started at daylight and rested a while at noon, sometimes at an inn, and sometimes under the trees for shade. I crossed

over two mountain ranges for the first time. On one high pass I found the same kind of flowers that grow on the plains of Mongolia, reminding me that I was about four thousand feet above the sea level. There was some fine scenery, and many interesting geologic formations and rock studies. After spending the night in a very poor inn among the mountains, we came down on to the Yu-cho plain in the early morning, and had a grand view of the city in the midst of the well watered plain, with high mountains in the distance beyond.

"Our helper, Tsai Hsien Sheng, and all the few Christian friends in the city were glad to see us. And we all, including the horse and donkeys, enjoyed a good rest of three or four days. At the same time I had two meetings daily in the chapel, preached on the street, sold books, and attended to accounts, sold silver, etc.

"On the return journey, in addition to visiting the old places, Hsi He Ying and Suei Chuan, I went off the road again to call on a Christian family who have not been visited before for ten years. I also spent one night with a teacher whose name has been on the probationers' list several years. He entertained us hospitably, but was too much involved in lawsuits to free himself and join the church at present. Several other inquirers whom we went to see were not at home, and still others were too busy in their fields to give us much attention.

"Would that all the home Christians could know how many more there are who have heard and are favorably inclined to the truth than we can possibly reach with all our helpers! I 'm sure they would pray more for all such, and would try to do still more to carry the gospel to these almost converted ones. I wish they would write us, urging us to rest not day or night pleading with them to accept Christ, while they promise on their part to uphold our hands in prayer constantly before the throne of grace.

"Since my return the boys' school has opened, with ten pupils. They pay more toward the expense of the school than ever before."

Shansi Mission.

CONTINUED GROWTH.

MR. ATWATER, under date of September 12, writes from Fen-cho-fu:—

"The work of the mission has progressed during the summer in both stations, Tai-ku and Fen-cho-fu. By means of a helpers' class held in Tai-ku, beginning July 31 and ending August 22, the work of the two stations was united as never before. There were thirteen under instruction during this period, about eight of whom might be reckoned helpers and the others only promising church members. Mr. Clapp taught classes in the exegesis of Luke and sermon preparation, and I in theology and a new catechism — the one put out by the English churches this spring. There was also instruction in singing three times a week, led by Mr. Fei, the school teacher for Tai-ku. The class was distinguished by earnestness in study, by most cordial intercourse among the members, and by spiritual power. I was greatly blessed myself by the spirit of prayer manifested in the meetings, and came away feeling greatly cheered at the signs of progress in our work. We plan for a similar meeting next summer, to be held in Fen-cho-fu. To this meeting the helpers look forward eagerly.

"We note progress in the work at Fen-cho-fu this summer. The church members in the city have conducted a community prayer meeting for several weeks, to which they invite those whom they feel are interested. It has proved a blessing to the members of the church and will soon be the means of helping several to understand the gospel. One young man of good family, who professed faith in Christ this spring, comes

now constantly to help exhort the inpatients and clinic patients to believe in the gospel. He gives his time freely. We have decided on a permanent helper, also, in this work, whose salary can be, at least partially, met by the church. He is a well respected man and will do much to lead men to Christ."

Japan Mission.

THE THEOLOGICAL SCHOOL.

Of the training school of the mission, at Kyoto, established at the time of the difficulties in the Doshisha, Dr. Learned writes as follows: —

"Our little theological school (the Fukuin Gakkwan) has opened with most favorable auspices, and we are looking forward to a good year of work. We now have, for the first time, three classes in the school, and there are four in the senior class, three in the middle class, and five in the new one. So we have just a dozen in all, and they seem to be a promising set of young men, from whom we may expect good results. We find it most expedient to teach them all as one class, except in the classes in English. Dr. Davis has them in Theology, and I in the Epistles and the Psalms.

"Opinions differ as to what the effect of the new regulations about Christian preachers and preaching places is likely to be. They certainly make a good deal of trouble, and if we did not remember that things are different in Japan from what they are in America, it would try one's temper, perhaps, to have to report all the items called for. But I am inclined to think that nothing worse will come of them, though they undoubtedly give the officials full opportunity to interfere whenever they take a notion to. We have applied in proper form for a license for the Fukuin Gakkwan, Dr. Davis figuring as 'founder,' and I suppose we shall get it in time. It does seem rather absurd to have to report the exact size of each of the rooms of the school building, with the full history of each of the teachers, etc., I have a theory that a part of all this red tape is designed to furnish a show of work for the host of officials who swarm in all government offices in Japan."

In reference to the Doshisha, Dr. Davis writes: "I believe that the school will now be brought back to its Christian position of ten years ago; and although it will take time and God's blessing on hard work, I believe that the school will, in the near future, become a great center of Christian influence."

Mexican Mission.

TRAINING SCHOOL AT EL PASO.

It will be remembered that the Training School for the Mexican Mission is at El Paso, just across the river from the Mexican border. Mr. Wright, who is director of the school, says: —

"Our school opened on the first of October, and has been very satisfactory indeed. Mr. Stutson has five classes each day, and goes to conduct services in the county jail each week, he speaking in English, and some of the students in Spanish, as the prisoners are nearly evenly divided between Americans and Mexicans. This, together with his study of the language and oversight of the building, occupies him very well, and helps us a great deal.

"For Mexican assistant I have secured a graduate of the school, Sr. Sebastián Hernández, who is doing especially well in every way; and his wife, an American, and a former teacher under the Education Society in New Mexico,

has the place of matron, and is giving better satisfaction than any one we have had yet in the place. So far, we have received but eleven boarders to the school, and expect a few more in a short time. You will be interested to know that I presented the Mormon question to our church last night (Sunday), and ninety-six of those present signed a petition to Congress to expel the polygamist applicant for a seat in Congress. All but five of these signers were Mexicans, but at present residing in the United States. This will give you an idea of our usual audience. The Sunday school has from seventy to ninety, and the evening service is commonly considerably larger, and this work is carried on with no pastoral calls possible, on account of my duties in the school.

"The three most advanced students alternate in the following practical work, a month at a time in each: One goes across the river to direct the Sunday school and church service and weekly prayer-meeting in C. Juárez; another goes to speak in the jail and distribute tracts there; while the third directs a cottage prayer-meeting in C. Juárez each week, and helps me in pulpit duties and prayer-meeting as needed, for I am obliged to be away with some frequency, to visit other points in the field. In the class in Homiletics the students report to me their subjects and an outline of their discourses."

West Central African Mission.

A CHANGE FOR THE BETTER.

Mr. Read, of Sakanjimba, referring to the contrast between the present and two years ago, says:—

"I may say that then our lads had to suffer no little obloquy from their fellows at the villages, and the people, though always outwardly friendly, strove to keep their children from school. Now we have, as you know, a little band of youth, who are fast commanding the respect of the people, soon to be formed into a church, four of whom are engaged to young girls who are coming regularly to school, sleeping on the place, and, so far as they understand, trying to adorn the doctrine that is winning them to a better life. I think we have good reason to assume that the work here will henceforth go on steadily from 'strength to strength,' gradually, though perhaps slowly, bringing young people under its good influence, and extending through them to the districts lying about us."

THE CHIEF OF CIYUKA.

This chieftain who lives at some distance from Chisamba, about whom Mr. Currie has often written, seems to be still holding fast to his purpose to follow Christ. Mr. Currie says:—

"We had the chief of Ciyuka with us three days this week. There are now fifty-five males and forty females in the schools at his village, and their attendance is fully as regular as the attendance here or the circumstances of life in this country will admit. About two hundred attended service when I was there, two weeks ago. Another young man—son of a chief, and a trader of influence—has burned his fetiches, and from being a great adulterer and a slave dealer, seems to have settled down with one wife. He has also nearly finished the Primer. I expect to go next week with some of our lads to start three adobe houses, for which materials have been collected, including a house for the teachers."

Central Turkey Mission.

POVERTY AND WANT.

Dr. Shepard, of Aintab, reports that there is a dark outlook for the people in that region for the present winter. There is little business, and prices of food are very high. Dr. Shepard says:—

"The principal business of Aintab is the weaving of cotton cloth. When business is brisk, a man, by weaving fourteen to sixteen hours a day may earn 25 to 35 cents, according to his skill. The women and girls who wind the bobbins receive from 3 to 5 cents a day. At present many are out of work, and those who have work can earn only 15 to 20 cents a day for weaving, and bobbin-winders get but 2 to 2 1-2 cents a day. With wheat at $1.00 to $1.25 a bushel, you readily see what this means. We have paid out the last of our general relief fund, and the native churches, although they give with a liberality that shames American charity, are mostly made up of these very needy people, and are wholly unable to meet the demand. Ever since the massacre, our hospital has been obliged to supplement its regular medical charity by feeding large numbers of the starving. You know how inadequate our hospital funds are for the medical work alone! In this way we have already exceeded our income and incurred a considerable debt. Is there not some way to provide for these starving sick ones? We are now in the midst of an extensive epidemic of malarial fever. There are many hundred people down with it, and for the most part it attacks the very poor. Yesterday, in one little room (about 9 x 11 feet), I found six people stricken with the fever; next door, there were five as badly off. In both cases there was not a member of the family left to care for the rest, and not a morsel of food in either house. What am I to do in such cases? The daily and hourly presence of this mass of misery is crushing. With the means in hand to relieve it measurably, the burden is heavy enough; without, it is simply unbearable."

From Marash the statements are not so detailed, but Mr. Macallum reports that they are giving some relief in the villages, especially in providing seed. The theological seminary opened in September with eleven students, and more are expected. The academy has also opened hopefully with about the same number of pupils as last year.

Eastern Turkey Mission.

POVERTY AND WANT.

Mr. Cole, of Bitlis, sends a sorrowful account of the condition of affairs in that region, owing to the inadequate harvest and the rapacity of the tax gatherers. He says: —

"We have been waited upon this day by the Gregorian vicar of this place, in company with some of his chief advisers — their chief object being to discuss the status of poor humanity in these parts as looking to the coming winter. They begged that we, as well as they, again solicit funds for relief. My reply was, 'Let the people and officials of government understand that we make no further appeals for funds, since there must needs come an end to depending on outside help, and why not this year as well as next, or the following?' We are brought to this conclusion, not because the people are in better condition to make a living, far from it, but because we are discouraged and believe ourselves wholly unable to cope with surrounding difficulties. We admit our governor seems to be doing all in his power to ameliorate conditions, but we fear with no marked success. If marauders are not so rampant as in the past, taxation is most inexorable, and the deportment of tithe-farmers pitiless in the extreme. The poor people, in their distress for food, clothing, and the constant demand for taxes, etc., have so mortgaged their harvests, if not their homes, in some of the provinces, like Tadig, Erroun, Akhlat, etc., that the heart-rending spectacle is common of a family standing by, weeping and wringing their hands, while

creditors in their struggle sweep the threshing floor, not leaving a spoonful for the hungry ones who have gathered it, though what these creditors get is not enough to square the account. I knew of one poor woman who had her vegetables and only donkey taken, while she was beaten.

"Much as our Vali seeks to enforce rules for tithe-farmers, they usually utterly refuse to begin measuring till bribes are given, while they heap up their part and scoop out that of the poor peasant shamefully. Thus it is that not a few in town have no food, or a house — save as charity provides — while thousands of peasants are so reduced as to not have one ewe lamb, and they crouch in their dismal corners, too discouraged and naked to venture into the light, while escape from starvation ere spring seems to them impossible. Perhaps some person of influence at the capital might so impress upon the government that forbearance in taxation be shown, while a little at least of the over-measure of tithes gathered be returned to the poor ones that must face death if something is not done. Already, lack of suitable food is telling fearfully on the people, with much sickness and mortality, and what can save these unfortunate ones permanently but some compassionate, considerate course on the part of their government."

EUPHRATES COLLEGE.

PRESIDENT GATES reports the auspicous opening of the college year, saying: —

"I expected a smaller attendance this year, but I am obliged to report that the attendance is unprecedentedly large. The classes are full, too full to be managed, and I am obliged to divide them. Our male College has thirty-seven students, and is still growing. The senior class has unusually good timber. The receipts for tuition also are increased, and payments have been made more promptly and easily, though in many cases these payments are made at a cost which shows the intense desire for education, so strongly marked of late years.

"It seems to me that we begin the year with much earnestness of desire and strength of purpose for spiritual blessings, on the part of both teachers and scholars. We have made a great advance in the arrangements for the 'home life' of students in the school. I rented a second house, the house of Professor Garabedian, and placed a teacher in each house. Both these two teachers are earnest Christian workers, and one of them has been eight years in America, where he has had experience with Y. M. C. A. and Christian Endeavor societies. For a week before the opening of school our missionary circle held meetings of prayer every evening, and I have never known school to open more easily or more hopefully.

"Another occasion for gratitude to me is that we have been able to send an unusually large number of teachers to other cities and to villages in the field. Three graduates and three undergraduates have gone to Diarbekir to teach. One graduate of last year is teaching in Malatia and one in the German orphanage at Mezereh, and our students are teaching Protestant and Gregorian schools all over the field, and still we cannot meet all the calls. The Gregorians pay larger salaries than we do in order to get our graduates for teachers.

"We are sadly crowded. We have not recitation rooms enough, and we are now making desks and benches to accommodate the increase of students. Our eyes turn toward Constantinople, waiting for the permission to build, and the indemnity with which to build. One thing is certain, we must build larger. It is urgently necessary that we build next year. We need our teachers now in America, or others to take their places."

NOTES FROM THE WIDE FIELD.

NORTH AMERICA.

THE DOUKHOUBORS. — It is welcome news to learn that these exiles from Russia who came to Manitoba last year are prospering in their new location. It will be remembered that these Doukhoubors, whom we formerly knew under the name of the Stundists, are simple-hearted and devout Christian people whose only fault in the eyes of the Russian authorities was that they would not serve in the army. Their name Stundists, was derived from their strict observance of "the hour" of prayer, their other name of Doukhoubors meaning "spirit wrestlers." It was admitted on all sides by the authorities that the villages in which these good people lived were most quiet and orderly, and that there was an entire absence of crime, but the government could not tolerate their conscientious scruples against the bearing of arms, and so they were persecuted with an intensity which has hardly been matched in recent years. They were imprisoned and beaten, and some of them were sent to Siberia. They finally determined to emigrate, and through the good offices of some of their friends, the Russian government consented to their leaving their native land at their own expense. Some of them went to the island of Cyprus, but others came to Canada, where a grant of land of one hundred and sixty acres was made to each family. An interesting paper in the *Missionary Review of the World* for November reports these people as having started with little or no supplies, and yet as contented and happy, making their way to self-support. This colony bids fair, if no untoward events occur, to form a strong element in the Canadian population of the coming years, while Russia has lost some of her best people.

INDIA.

A CONVERTED HINDU. — The death has been reported of Rev. Umrah Singh, who was once a soldier, at which time he was zealous in the Hindu religion, but morally corrupt. The message of the gospel reached him, and after a great struggle he accepted it. The outcome is best expressed in his own words, as he addressed a native audience. Comparing himself before his conversion to the demoniac at Gadara, he said he had been possessed, not by one, but by a whole legion of devilish lusts and passions, but he added: "The blessed Saviour came to me as he came to the poor demoniac in the gospel, and he cast out the demons of idolatry, and pride, and self-righteousness, and many more that possessed me, and clothed and in my right mind I stand before you this day to declare his grace and mercy, and to entreat you to come to him as I have done, that you may find pardon, peace, and salvation."

AFRICA.

KAFFRARIA. — An interesting story comes from the Scotch United Presbyterian Mission in Pondoland. It seems that a community of Basutos, under Chief Tsita, some years ago left Basutoland and established themselves in Pondoland, where they have been thriving of late. When they came to their new territory their Sabbath services were held in the open air, inasmuch as they had no houses. Now their mud and grass walls are giving place to buildings of wood and stone. The chief, Tsita, is a wonderful old man, about eighty years of age. He seems a Christian at heart, but he is still bound in chains of polygamy. He attends church regularly, bringing his people. Several of his older wives are believers, and a number

of his sons and daughters are believers. The church was recently dedicated, and at that time offerings were made which entirely wiped out the debt. Among the offerings were bracelets of brass, copper snuff boxes, anklets, mats, brushes, pots and cups of native manufacture, sheep, goats, fowls, ducks, pigs, peas, beans, etc. At a recent communion service nearly 500 people were present, listening with devout attention. These people certainly are amenable to gospel influence.

CHINA.

THE MURRAY SYSTEM FOR THE BLIND.—We have several times referred to an invention of Mr. Murray, of the Scotch National Bible Society, by which, on raised figures, the blind, who abound in China, are able to learn to read very rapidly. A recent report shows that among Mr. Murray's pupils is a blind grandson of Li Hung Chang. The viceroy seems greatly interested in the progress which his grandson is making, and he comes in at the close of each lesson, which is given the young man by a representative of the Bible Society, to witness his progress. This Christian teacher has now been taken into Li Hung Chang's service for the purpose of instructing his grandson, and it cannot but be hoped in this way an opening for the truth may be secured among the higher classes. The young man is reading from the gospel of Matthew, as well as from the Chinese classics, and on coming a while since to the sermon on the Mount he said: "Those are fine sayings."

GREENLAND.

TRANSFER OF THE MORAVIAN MISSION.—It was just 160 years last Easter that the first Moravian convert in Greenland was baptized by Stach. After this prolonged missionary service in an inhospitable country, the General Synod of the Moravian church has transferred its work in Greenland to the Danish State Church. This step has been taken with much pain, and yet with clear conviction that it was expedient. It seems that the Danish State Church has under its spiritual oversight in Greenland about 10,000 persons, while the Moravian Mission has but about 1,700, and there was a liability of friction between those laboring under different ecclesiastical organizations. The Moravians believe that these scattered Christians will have better spiritual care under the half-breed catechists than can possibly be given them by their missionaries. They affirm they do not at all propose to abandon their mission in Greenland, but to hand their people over to a Christian church which will give it better spiritual care in the future. The Moravians are constrained to admit that "there seemed to be no prospect whatever of our Greenland congregations ever reaching anything like that goal of all missionary work, namely, independent church organization." This being the case, though exceedingly loath to withdraw directly from the care of the mission on which had been exhibited such faith and patience and Christian heroism, there seemed nothing else to be done. No one can for a moment believe that the Moravians by this action are in any way withdrawing from missionary work; they are too deeply imbued with the spirit of missions to do that. Let us hope that in withdrawing from this region they may find a field for larger and manifestly more successful work.

TIBET.

TIBET is called "the closed land," but there are on all its borders Christian sentinels, who are watching for an opening that they may enter with the gospel message. Mr. Cecil Polhill Turner, writing at Ta-chien-luh, on the Chinese border, says:—

"In this place we are not without encouragement, though difficulties are many. At our open air meetings and in the preaching shop there is often marked interest and attention manifested, both by Chinese and Tibetans. This afternoon I was at the deathbed of a lama, the third senior in a monastery near the town, whom I had been attending, medically, for two months; the end came very suddenly, and I was hardly prepared for it. Poor fellow! I trust he is with Jesus, and am thankful that opportunity was given on several occasions to tell him of what Jesus had done for him. His mother came a little way back with me today and volunteered to tell me that the lama refused to call his fellow-lamas to pray for him, saying that it was of no use, but that Jesus in Heaven was about to receive him. May it be so, and may many other lamas find their way to the sinner's friend!

"There are not wanting signs that the long-closed land is about to open. The Lord help us each to be ready."

FIJI.

THE wonderful transformations that have taken place in the Fiji group are indicated somewhat by the fact that in July last a party of twenty-eight native Fijians went as missionaries to New Guinea and New Britain. When on their way, their vessel touched at Australia, and the bearing and utterances of these Christian heralds produced a great impression upon the Australians. One of these Fijian missionaries named James said: "I am greatly glad to be here with you all, and I am thankful to go in this work. I came thus far in the strength of Jesus Christ. As he came into this world to suffer, so he will make us strong to suffer, if necessary. I came with this message: — Whatever God calls upon me to do, he will help me to do it, and so I fear not."

Another of the men at this farewell meeting said: "I stand forth before you a young man to say a few words to you, my elders. While in Fiji, I heard words from New Guinea, calling for help, and I said; 'Let me give it.' I was told that they might kill and eat us there, but I was not afraid to meet that. It is gladness to me to take the gospel of Christ to those in darkness. It is all right with me. If God allows them to eat me, it is well."

MISCELLANY.

BIBLIOGRAPHICAL.

Village Life in China. A study in Sociology. By Arthur H. Smith, D.D. F. H. Revell Co.: New York, Chicago, and Toronto. Price, $2.00.

If the people of the Western world do not understand the Chinese it is because they do not read the books of Dr. Arthur H. Smith. His volume entitled *Chinese Characteristics*, published seven or eight years since, has been recognized as the work of a keen observer, who could see everything about him and describe clearly what he saw. He has now given us another volume, quite the equal of the first, in which village life in China is depicted with a minuteness and clearness which almost makes unnecessary the admirable photo-engravings with which the book is adorned.

When Dr. Smith first went to China as missionary of the American Board, in 1872, he was located at Tientsin, where for six years he saw life in a Chinese city. In 1878, in administering relief in the time of a sore famine, he went to a district in the Province of Shantung, about 225 miles south of Peking, where he and his associate, Dr. H. P. Porter, were received with great favor by a group of country villages, two of which, Pang-chuang and Shih-Chia-Tang, have become well known in our missionary annals. Among these villages Dr. Smith has resided for over

twenty years, and hence he has had the best of opportunities for studying life in them. Such a study is well worth while, for in these villages is an epitome of all life in the empire. The student in botany, if he is wisely directed, does not begin with highly developed plants, like the rose. He starts with the rudimentary forms, like the lichen, and there he learns the laws of plant life. The village in China is the norm, in studying which the true life of the Chinese can be best understood. Hence Dr. Smith's volume is far more than an entertaining story of what is to be seen in Chinese villages. It is a reproduction in little of the underlying characteristics of the people and modes of life within the empire. The volume deserves and will unquestionably have very wide circulation. In our Young People's article for this number will be found some facts and illustrations drawn from this most interesting book.

Self-Supporting Churches, and How to Plant Them. Illustrated by the Life and Teachings of Rev. C. H. Wheeler, D.D., for forty years missionary of the A. B. C. F. M., at Harpoot, Turkey. By W. H. Wheeler. The Better Way Publishing Co., Grinnell, Iowa. Price, $1.00.

This book has a biographical introduction by Rev. Cyrus Hamlin, D.D., who was from the same state as Dr. Wheeler, and whose life ran parallel with his for many years, in the Turkish Empire. The first five brief chapters contain an account of Dr. Wheeler's boyhood and college life, his experiences as teacher, student in theology, pastor, and his induction into the missionary work. Direct biography is continued in the last two chapters, which deal with the massacres of 1895 at Harpoot, and Dr. Wheeler's last days at Auburndale, Mass. The intervening ten chapters discuss missionary methods, policy and results, as found in the life and experiences of Dr. Wheeler, or as viewed by his son, the author. The titles of some of these chapters, such as "The Missionary's Character and the Lesson It Teaches," "Planting Churches and Teaching Them How to Work," "Native Pastors and Helpers and How to Train Them," and the three chapters devoted to the question of "Self-Support for Native Work, its Significance, Importance, and How to Obtain it," indicate the nature of this part of the work. Two other chapters deal with "Higher Education for Both Boys and Girls," and the large part Dr. Wheeler had in planting Euphrates College at Harpoot. The title lays emphasis upon self-support in native institutions, and undoubtedly the reader will agree that this emphasis is well placed, for the three chapters directly upon this topic fill just one-fourth of the book, and some of the preceding chapters bear largely upon this subject.

The author believes, as his father did, that the most difficult task before the foreign missionary is the wise and proper use of sacred funds entrusted to his care, and that it is the privilege, duty, and necessity of native churches early to become independent of outside financial aid. In the discussion of these questions, the various writings of Dr. Wheeler are freely drawn upon. The illustrations used are taken from the Harpoot field, in the Eastern Turkey Mission, where the principles of self-support have been widely and successfully applied. The author is able to do this effectively because he lived at Harpoot until he was seventeen years of age, and subsequently spent three more years there.

A few quotations will throw light upon the positions taken. "Far better is it that our converts should for a while almost starve, rather than settle down into a state of unmanly dependence on the missionary." "Why give? Because thus only can they ever enter at all fully into the gladness of the gospel which they have received." "As a plain man in the Harpoot field put it, 'Now that I've gone into partnership with God, I feel as though I must be more honest, for I cannot give Him

dirty money.'" Space will not permit extended quotations.

The book contains excellent portraits of Dr. and Mrs. Wheeler. It also has a full index. To one who knew Dr. Wheeler and the earnest, intense activity of his long missionary life, this book as a biography is disappointing. That life was so full of thrilling incident, resourcefulness, originality, and aggressiveness, that we miss these things from a book which will stand for his biography. We cannot refrain from mentioning a somewhat loose construction of many sentences, and the indefinite use of connecting words. It would have added to the value of the book and reduced its pages, if some irrelevant matter had been omitted. These defects are not enough, however, to seriously impair the work. It can be studied profitably by present and prospective missionaries, and others interested in mission methods, as containing valuable material upon one of the most vital topics before missionaries and mission boards today, *i. e.*, self-support in mission fields, and how to accomplish it.

Nineteen Centuries of Missions. A Handbook Primarily Prepared for Young People. By Mrs. William W. Scudder, with an Introduction by Rev. F. E. Clark, D.D. Fleming H. Revell Co., New York, Chicago, Toronto.

A book bearing so honored a name in missionary annals as "Scudder," will at once attract attention among the students of missions. For many years Mrs. Scudder was a member of the Arcot Mission of the Reformed Church in America, located in Southern India. The hard task of covering twenty centuries in a compact and interesting way is attempted, and successfully accomplished. The book, designed for young people, is in fact a text-book on missions. It is divided, for convenience, into five periods of history: (1) Missions of the Apostolic Church, to the end of the First Century. (2) Missions of the Early Church, from the year 100 to 800. (3) Missions of the Church of the Middle Ages, from the year 800 to 1500. (4) Missions during the Rise and Progress of the Reformation, until the Nineteenth Century. (5) Modern Missions of the Nineteenth Century. All but 70 of the 250 pages of the book are devoted to the last period, the great missionary century, in which a quick review is made of mission work in many countries, with glimpses of some of the workers and the results of the work. There is an inspiring conclusion of the book in the Incentives to work and the great need in missionary work. As a unique feature of the book, each chapter has, at its close, a series of leading questions which will aid a thorough understanding of the story of missions. We heartily commend the volume, not only to the young people, but to all who would gain courage for the coming battle of faith in unevangelized lands.

The Miracle of Missions. Modern Marvels in the History of Missionary Enterprise. By Arthur T. Pierson. Third series. Funk and Wagnalls Co., New York and London. 1899.

The reception accorded to the first and second series is a sufficient warrant for this, the third series of illustrations of the power of the Gospel over the lives of men. The stories here told cover a wide field of missionary activity both in home and foreign lands, both among the Indians and negroes, both in our cities and also in foreign lands, India, Africa, China, and the islands of the sea. The achievements of missionary effort, under the favor of a wonder-working God, deserve the name, "The Miracle of Missions." We are convinced that nowhere can Divine truth be better illustrated, and homiletical material be found with greater freshness, than in the story of Christian missions. For such purposes, as well as for the inspiration to be derived from Christian victories, this volume will be of value.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation.

For the mission in Micronesia, especially in view of the loss of its oldest missionary and its great need of reënforcements. (See page 9.)

ARRIVALS IN THE UNITED STATES.

November 22. At New York, Miss Eula G. Bates, of the Central Turkey Mission.

December 2. At San Francisco, Rev. J. B. Thompson, and Mrs. Geo. L. Williams, of the Shansi Mission.

December 15. At Boston, Rev. James Smith, of the Marathi Mission.

ARRIVALS ABROAD.

September 20. At Benguella, West Africa, Rev. Thomas W. Woodside and wife.

October 3. At Aintab, Miss Caroline F. Hamilton, M. D., who has returned to labor in connection with the hospital in that city.

October 24. At Oorfa, Miss Mary M. Foote.

October 14. At Hadjin, Central Turkey, Mrs. J. L. Coffing and Miss C. D. Spencer.

October 7. At Foochow, China, Rev. J. E. Walker.

November 16. At Harpoot, Eastern Turkey, Rev. Geo. P. Knapp and wife.

November 16. At Adabazar, Western Turkey, Miss Mary E. Kinney.

DEPARTURES.

December 9. From San Francisco, Miss Julia A. E. Gulick, returning to the Japan Mission.

December 13. From San Francisco, Rev. James H. Pettee, returning to the Japan Mission, Mrs. Pettee remaining for a time in the United States.

DEATHS.

October 28. At Tientsin, North China, Mrs. Maud L. Aiken. (See page 5.)

December 1. At Creston, Ohio, Mrs. Mary E. Logan. (See page 9.)

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Albany, Anna K. Cummings,	5 00	
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33,236 81

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Wheatland, Cong. ch.	15 10	— 435 65

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McGregor, Cong. ch.	73 33	
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		394 08

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Willow Lakes, Cong. ch.	3 00	55 45

IDAHO.

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UTAH.

Mapleton, Cong. ch. 5 00

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Honolulu, L. B. C. 25 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Aintab, Rev. J. E. Merrill, 220 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston, *Treasurer.*
For new building, Adabazar, 500 00

From Woman's Board of Missions for the Pacific.
Mrs. S. M. Dodge, Oakland, California, *Treasurer.* 216 10

MISSION SCHOOL ENTERPRISE.

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Massachusetts.— Atlantic, Y. P. S. C. E., 1; Danvers Center, 5; Haverhill, Sab. sch. of West Cong. ch., 10; Newbury, Y. P. S. C. E. of 1st Cong. ch., 1.15; West Medford, Cong. Sab. sch., 10; Worcester, Union ch. Sab. sch., a memorial to Dr. Samuel F. Green, 38.67, 65 82
Connecticut.— Brooklyn, 1st Cong. Sab. sch., 7; Danbury, 2d Cong. Sab. sch., 5; Green's Farms, Cong. Sab. sch., 3.04; Hartford, Center Cong. Sab. sch., Home Dept., 50; Long Ridge, Y. P. S. C E., 5; Meriden, 1st Cong. Sab. sch., 40; Rocky Hill, Y. P. S. C. E., for pupil, Zulu, 25; Tolland, Y. P. S C. E., 5, 140 04
New York.— Brooklyn, Clinton-ave. Y. P. S. C. E., 43.21; Lockport, Y. P. S. C. E. of East-ave. Cong. ch., 5, and Jun. C. E. Soc. at Home of the Friendless, for India, 2; New York, Olivet Cong. Sab. sch., 50, 100 21
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Wisconsin.— Antigo, Cong. Sab. sch. 2 75
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Idaho.— Challis, Cong. Sab. sch. 95
435 39

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New York.— Buffalo, 1st Cong. ch., toward support of Mrs. Logan, 300 00
Illinois.— Chicago, 1st Cong. Sab. sch. 7 20
Hawaiian Islands.— Maui, Makawao, Maunaloa Seminary Girls, for new *R. W. Logan*, 10 00
377 24

FOR SUPPORT OF YOUNG MISSIONARIES.

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Minnesota.— Brainerd, Y. P. S. C. E., 3; St. Paul, Y. P. S. C. E. of Hazel Park People's ch., 3.94; do., Y. P. S. C. E. of Park Cong. ch., 3 36; Winona, Y. P. S. C. E., 5; all for Smith Fund, 15 30
Wisconsin.— Beloit, Y. P. S. C. E. of 1st Cong. ch., 7.50; Columbus, Y.P.S.C.E., 15; Davis Corners, do., 6; Milwaukee, do., of Pilgrim Cong. ch., 2; all for Olds Fund, 30 50
Iowa.— College Springs, Y. P. S. C. E., 5; Davenport, do., of Edwards ch., 4.10; Ionia, Y. P. S. C. E., 3.90; McIntire, do., 99 cts.; Muscatine, do. of 1st Cong. ch., 10; Primghar, Y. P. S. C. E., 3.25; Sibley, do., 4.10; Waverly, do., 5; all for White Fund, 36 34
Nebraska.— Avoca, Y. P. S. C. E., 5; Clay Centre, do., 5; Cowles, do., 1; Fairmont, do., 10; Genoa, do., 1.75; Indianola, do., 3.15; Lincoln, do., of 1st Cong. ch., 18; Ogallala, do., 5; Plymouth do., of 1st Cong. ch., 20.25; Silver Creek, do., 9.05; Upland, do., 7.35; all for Bates Fund, 85 55
Colorado.— Fruita, Y. P. S. C. E., for Albrecht Fund, 1 25
Wyoming.— Cheyenne, Y. P. S. C. E., for Albrecht Fund, 7 20
North Dakota.— Amenia, Y. P. S. C. E., 2.07; Crary, do., 4; Oberon, Y.P.S.C.E., 6; all for Holton Fund, 12 07
South Dakota.— Carthage, Y.P.S.C.E., for Holton Fund, 1 68
347 50

CONTRIBUTIONS FOR THE DEBT.

Vermont.— Burlington, S. S. Tinkham, 5 00
Massachusetts.— Hubbardston, Arthur A. Winsor, 20; ———, Rev. and Mrs. L. S. Crawford, 10, 30 00
Connecticut.— Lyme, Y. P. S. C. E., 5; Meriden, Y. P. S. C. E., 15, 20 00
55 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.— Eliot, 1st. ch., 25.75; Y. P. S. C. E., 6; and Sab. sch., 8.25; for native preacher, care Rev. J. P. Jones, 40 00

NEW HAMPSHIRE.— Campton, Cong. Sab. sch., Harvest Festival, for use Miss E. M. Blakely, 12.59; Mount Vernon, "The Hearthstone," for native preacher, Marathi, 50 62 59

MASSACHUSETTS.— Amesbury, Main-st. Cong. Sab. sch., for teacher, Ceylon, 25; Boston, Eliot ch. (Roxbury), a friend, in memory of Miss Carrie M. Stone, for furnishing room, care Rev. J. H. House, 10; do., Wm. Shaw, for student, No. China College, 50; do., friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; do., Miss A. B. Child, for Child School, Wai, 50; Hyde Park, Clarendon Jr. C. E. Soc., for work, care Rev. J. L. Fowle, 2.50, and care Dr. Kinnear, 2.50; Holyoke, Y. P. S. C. E. of 2d Cong. ch., for educational work, care Rev. S. C. Pixley, 10; New Lennox, Rev. G. M. Gardner, for work, Foochow, 25; North Wilbraham, Grace Union ch., Extra-cent-a-day Band, for use of Dr. Julia Bissell, 15; Waltham, Trinitarian ch., Woman's Aux., for use of Miss E. M. Stone, 10; do., Jr. C. E. Soc., for work, care Rev. G. A. Wilder, 5; West Springfield, 1st. Cong. Sab. sch., for work, care Rev. E. S. Hume, 4.72; Woburn, per Rev. J. L. Fowle, for pupils, care Miss F. E. Burrage, 6; —— Friend, for native teacher, care Rev. L. P. Peet, 50, 269 72

RHODE ISLAND.— Providence, Mrs. A. R. Wilkinson, for pupil, care Miss C. S. Bartlett, 25 00

CONNECTICUT.— Elmwood, Union Cong. Sab. sch. for work, care Rev. H. G. Bissell, 8; Glenbrook, Union Mem. ch., for pupil, Bombay, 10; Green's Farms, Jun. C. E. Soc., for pupil, care Rev. W. P. Elwood, 3; New London, Mrs. J. N. Harris, for church building, care Mrs. Geo. D. Marsh, 200; West Haven, 1st Cong. Sab. sch., of which 25 each for work, care Rev. L. P. Peet, Rev. G. H. Hubbard, and Dr. Frank Van Allen, 75, 296 00

NEW YORK.— Brooklyn, Cent. Chinese Sab. sch., for work, care Rev. C. R. Hager, 150; Malone, 1st Cong. ch., Woman's Mis. Soc., for bed in hospital, Aintab, 60; Rochester, Mrs. Geo. W. Davison, 20, and friends, 5, for pupil, care Rev. J. H. Pettee; Suffern, Harriet Andrus, for school, Mardin, 10, 245 00

NEW JERSEY.— Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible reader Madura, 12.50; Lakewood, A. W. Kenney, for student aid, care Rev. G. E. White, 25, 37 50

PENNSYLVANIA.— Philadelphia, John H. Converse, for work, care Rev. M. P. Parmelee, 100 00

MISSOURI.— La Belle, H. B. Yacoubi, for work at Albistan, 64 00

OHIO.— Cleveland, Olivet Cong. ch., Extra-cent-a-day Band, for native pastor, Aintab, 10; Strongsville, Mrs. M. Strong and Mrs. H. S. Clark, for use of Rev. W. M. Stover, 5; York, Cong. ch., for native worker, Foochow, 7, 22 00

ILLINOIS.— Chicago, 1st Cong. ch., for work, care Miss E. M. Swift, 62; Grace Cong. Sab. sch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25; Elgin, 1st Cong. Sab. sch., for work, care Rev. W. L. Thompson, 25; Glencoe, Y. P. S. C. E., for work, care Rev. F. B. Bridgman, 10; Oak Park, Young Men's Miss. Soc., for student, Tung-cho, 10, 113 25

MICHIGAN.— Ann Arbor, Friend, for work, care Dr. F. D. Shepard, 5 00

WISCONSIN.— Clinton, Cong. Sab. sch., for work, care Rev. W. L. Curtis, 13.08; Milwaukee, Grand Ave. Y. P. S. C. E., for work, care Rev. and Mrs. D. Goddard, 15, 28 08

MINNESOTA.— Minneapolis, Lora Hollister, for work, care Rev. D. Goddard, 15; do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50, 22 50

IOWA.— ———, Friend, for work in China, 50 00

CALIFORNIA.— Santa Cruz, Geo. Ford, for pupil, care Mrs. M. E. Bissell, 30 00

WASHINGTON.— Everett, Marie M. Sturgeon, for work, care Mrs. A. H. Smith, 2 00

NORTH DAKOTA. — Antelope, Bethesda Cong. ch., for work, care Rev. G. E. Albrecht, 6; Glenullin, Bethany Cong. ch., for do., 16; Leipsig, Ebenezer Cong. ch., for do., 10; New Salem, St. Mark's Cong. ch., for do., 10, 42 00

SOUTH DAKOTA.— Mission Hill, Y. P. S. C. E., for pupil, care Miss E. R. Bissell, 7.22; Wolf Creek, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 2, 9 22

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2,138 32

Donations received in November, 22,858 42
Legacies received in November, 28,838 74

51,697 16

Total from September 1, 1899, to November 30, 1899: Donations, $87,247.57; Legacies, $47,261.96 = $134,509.53.

For Young People.

VILLAGE LIFE IN CHINA.

The above is the title of a most interesting book, which has recently come from the press, written by Rev. Arthur H. Smith, D. D., who has been for twenty-seven years a missionary of the American Board in China. Through the kindness of the publishers, the F. H. Revell Co., New York, we are permitted to use some of the illustrations given in this volume, and we propose to present some of the striking features which the author points out as belonging to village life in China.

PREPARING THE STRINGS.
From "*Village Life in China.*" Copyright, 1899, by FLEMING H. REVELL COMPANY.

First of all, we are astonished at the number of villages within the empire. We often hear of its many cities, some of them very large, but the fact is that by far the larger portion of the Chinese dwell in villages. The census of India shows that three-fourths of its people dwell in country places. If the same proportion prevails in China, there would be not far from 300,000,000 outside of cities. Supposing these villages average 600 inhabitants each, which is probably too large an estimate, there would yet be a half million villages in China.

These Chinese villages are small, crowded places, usually a main street with narrow alleys leading to the right and left, the small, low buildings being packed together as closely as practicable. Generally they are walled, the

walls being fifteen or twenty feet high. The houses are of sun-dried brick, the floor being of earth, and everything is huddled together in a small space. Dr. Smith says that the maxim "A place for everything and everything in its place" is inappropriate to the Chinese dwelling where there is very little place for anything. The most important feature of the room is the *k'ang*, a sort of brick divan through which the flues from the fireplace pass, making the place hot or cold according to the state of the fire. This *k'ang* is used to sit upon, and as a bed at night, and it provides the only way of keeping warm in cold weather. The leaky flues generally keep the house full of smoke.

Every village must have its well, to which all the animals are led to drink. It must also, however small it is, contain a shop having a variety of goods, specially such as must be had promptly in cases of emergency. Among these articles are mentioned red paper for cards, white paper for funeral announcements, and firecrackers for festivals or funerals. It is hardly proper to speak of the owner of the shop as a "shopkeeper," for he stays there very little, but is sent for when anything is wanted, or he goes away to the fairs in the neighborhood, where he may sell his goods. He also must spend much time in counting and stringing his *cash*, for these little copper coins called *cash*, worth about one-tenth of a cent, having a square hole in the center, must be strung on hemp cords, the strings having 500 or perhaps 1,000 on each. The accompanying cut shows some shopkeepers engaged in this work.

Chinese villages have no buildings for theaters, but almost all of them have places where strolling theatrical companies can give exhibitions. Of these exhibitions the people are extravagantly fond. The performances usually last three or four days, and whenever a village decides to have a theater the surrounding country is full of excitement, people come in from all quarters and crowd the place to overflowing. The crowds and the confusion, with the jangle called music, make the exhibitions anything but attractive to people from Western lands, but the Chinese enjoy them hugely.

The chapter in Dr. Smith's book concerning village schools is both amusing and sad. Nearly every Chinese village has its school. The reverence for learning throughout the empire is so great that every one who has the ability wishes to become a scholar. These scholars become so numerous that it is hard for them to find employment, and hence they become schoolmasters wherever they can get a chance, even at exceedingly small pay. A country schoolmaster has often as an allowance simply a portion of grain for his food, dry stalks for fuel, and in money about five dollars a year. There are no schoolhouses, properly so called, but an unoccupied room is found somewhere, or more commonly a temple is used. Often in cold winter weather there is not fire enough to afford any warmth for the scholars, and they sit in their long hoods, half congealed.

The scholars must be on hand by sunrise, going home for their breakfasts and returning at once. The same is done for dinner, but on returning from dinner they are not allowed to go home till it is too dark to read. When the child, at the age of seven or eight, begins school, he knows not a single Chinese character, but a line is read to him and he is called upon to repeat it. His

"study" consists in repeating these lines in as loud a voice and as high a key as is possible. When he can thus repeat perfectly all that has been read off to him, he has learned his lesson. Very likely he has not the least idea of what he is repeating; he only gets the sound and tries to associate it with the

CHINESE VILLAGERS AT HOME.

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written characters. To a man from the Western world a Chinese school is said to seem like Bedlam. Incessant screaming oftentimes makes the scholars so hoarse that they cannot speak aloud. When it is remembered that these scholars have no Saturdays, and no Sundays, and no recesses, no variety of

studies, no promotion from grade to grade, nor from one school to another, it must be admitted that their lot is a hard one. To add to all this is the fact that it is deemed an essential part of discipline to beat the pupils severely. Indeed, flogging is considered almost indispensable. It is not wonderful that many of the scholars run away from school and that others rufuse to go.

One case known to Dr. Smith is mentioned where a father determined that his son should obtain sufficient education to take charge of his business, but the lad refused to go to school and the father was unable to force him to go. "The only available plan was to have the boy tied hand and foot, placed in a basket, slung to a pole, and carried by two men, like a pig. In this condition he was deposited at the schoolhouse, where he was chained to two chairs and not allowed to leave the building." Though beaten as often as the teacher could spare the time to do so, the boy refused to study, and it finally became apparent to all concerned that it was useless to try to make a scholar of him and he was allowed to stay at home. The Chinese themselves admit that it cannot be expected that scholars will understand a hundredth part of what they have been supposed to commit to memory.

A Bridal Pair.
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With comparatively few exceptions, every Chinese village has a temple. Usually there are two temples, one for the god of war and one for the local divinity. The Chinese have a saying that "the more temples a village has the poorer it is, and the worse are its morals." It is a sad fact that though schools and temples abound, and though much is said about virtue, there is little that leads to the practice of virtue or to purity of life.

Space will not permit reference to other chapters in Dr. Smith's most interesting book. We must refer our readers to the book itself, which they will find both entertaining and instructive.

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